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French which I have just mentioned, and which, as I said, a foreigner, if he does not know the language sufficiently, is most likely to "misunderstand, interpret wrongly and exaggerate" in his own slow and painful pronunciation. I mean the assimilation of consonants from word to word, from syllable to syllable; for example,

fse=gse=gse=je sais, *saf pa=sav pa=savent pas*, *tsy=dsy=dasy=dessus*, *tpi=dpyi=dpyi=depuis*, *yn grāt parti=yn grād (grā:d) parti=une grande partie*, *la plaz vādo:m=la plas vādo:m=la place Vendôme*, *la dōd dōverN=la dot dōverN (overN)=la dot d'Auvergne*, etc.

In this respect, Passy and Beyer have committed a serious mistake, which they probably regret now, and will certainly do away with in a second edition of their work: they have normalized the language of their texts according to the colloquial type of speech and thus made it "artificial" and faulty. The native, to whom, chiefly, we owe the phonetic transcription, has been, as it very often happens, involuntarily less radical, less consistent than the foreigner, who, carried away by the charm and simplicity of his theory, has formulated in his commentary several rules pertaining to this question (which rules are based upon these "normalized" texts) and carefully noted and corrected the few examples in which his friend has omitted or forgotten to mark the assimilation of the preceding consonant. I pity the German students who are to observe such strict rules and who, perhaps, do not distinguish voiced and voiceless consonants in their own native dialect. I am afraid the result will be a disastrous one in many cases, since it is exceedingly difficult for them to overcome their natural inclination to pronounce *f* instead of *g* in *gə se=je sais*, *t* instead of *d* in *grā:d=grande*, etc.

At all events, we now know that the assimilation of consonants from word to word and from syllable to syllable, although extremely frequent in spoken French, is, in reality, not constant, never or seldom compulsory and regular, and, very often, partial; for example, *savent pas=sav pa*, *saf pa*; the labial fricative is generally neither *v* nor *f*, but a voiceless *v* (that is, voiceless like *f*, closure of lips being the same as in pronouncing *v*). The last fact

has been ascertained and scientifically proved by the ingenious and wonderful experiments of Abbé Rousselot in the "Université Catholique" (see No. 2, p. 194). His proof is conclusive, and so clear and exact as to render any dispute and further discussion futile. The whole question of inconstant and partial assimilation, as far as *Parisian French* is concerned, has been, moreover, very judiciously treated by Paul Passy in the third edition of his 'Les Sons du français,' §223, p. 115, and by his brother, Jean Passy, in the *Maître Phonétique*, February 1893, pp. 28-29.

In many points, not alone in those mentioned above, I am not of the opinion held by the authors of the 'Primer of Spoken French,' and if I should go through all the paragraphs and chapters, my review would become a book by itself. Nevertheless, I think the 'Elementarbuch' a first-rate book, a standard work that ought to be carefully read and thoroughly studied by every Romance philologist, teacher and student of French, and used as a text-book in the class-room of every college as well as in the Romance seminary of every university. I hope Mr. Paul Passy will make good his promise (*Maître Phonétique*, February, 1893, p. 34), and give us very soon an English edition of this work, adapted to the needs of American and English students.

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FRAGMENTS OF AN ÆLFRIC MANUSCRIPT.

A few days ago Mr. F. Madan, sub-librarian of the Bodleian and Fellow of Brasenose College, Oxford, called my attention to a small fragment of parchment now forming part of the binding of one of the volumes in his college library, and containing some words in Old English. The book in question, which bears the press mark T. 11. 27, is a copy of Erasmus' *Lingua* (1530), and the binding, which in Mr. Madan's opinion is evidently English (very possibly Oxford) work, dates from the early part of the seventeenth century.

On examining the piece of parchment I found that it contained the following two short fragments of Ælfric's *Sermo de initio creature*

(ed. Thorpe, i, p. 8), fragment *a* corresponding to Thorpe, i, p. 12³¹-14⁶, fragment *b* (on the reverse side of the parchment) answering to Thorpe, i, p. 14²⁶-16². The writing, which is in a clear, bold hand, belongs to the first half of the eleventh century, and the piece of parchment itself has been cut from the middle of the bottom half of the page, the lower margin being preserved, but both the beginnings and endings of the lines lost.

Fragment *a*: *ge sette nam*
 nde! god þa
 ogode! 7 him t
 syndon þu m
 um treowe þe
 æs treowes wæ
 eowes wæstm
 wyrnan . þe h
 hte adám to
 sum on sumu
 as þú þæt ic e

Fragment *b*: *lybbendra*
 glas! sunnan
 7 fuzelas!
 gesceop 7 ge
 e he ge endod
 oðan dæg . fo
 de! 7 he be h
 æron ealle sw
 cum antimbr
 leoht gewor
 hte wæs heof

A comparison of the fragments here printed with Thorpe's edition shows that the length of each line of the manuscript to which they belonged must have coincided almost exactly with the length of the lines as printed in Thorpe, and this affords a basis for calculating the size of the Codex of which they formed a part, and which we may perhaps assume to have contained a more or less complete collection of Ælfric's two cycles of Homilies. The missing portion between the fragments corresponds to about twenty lines of the printed text (namely, Thorpe, i, p. 14, ll. 7-26), whence it follows that, allowing for the lost portions of the bottom line of *a* and of the top line of *b*, the upper half of the leaf, which is entirely cut off, contained nineteen lines of

writing, giving a total of thirty lines to the page. The height of the eleven lines which are preserved being four inches. The total height of the thirty lines must have measured nearly eleven inches, so that, taking the margins into account, we may assume the last Ælfric MS. to have been a folio of about thirteen to fourteen inches high.

It is true that these fragments throw no new light on Ælfric's text, their interest consisting in the fact that they prove the former existence of another fine folio manuscript of Ælfric's homilies, and also in the fact that portions, at least, of such a manuscript were to be found, lying uncared for, in an English (possibly Oxford) bookbinder's workshop as late as the beginning of the seventeenth century.

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MODERN PHILOLOGY IN FINLAND.

"FINLAND is no doubt the only corner of the world where five modern languages are studied in almost every high school. To a foreigner this state of things will seem monstrous, especially to an Englishman who, as a rule, learns his own language thoroughly and manages to get on with it in all countries."

To the Finlander, however, nothing appears more natural than to learn—besides the two official languages of his Grand-Duchy, Swedish and Finnish—both German and French, to which, within a few years, English has been added because of its importance in trade, and Russian by the paternal care of the central government at St. Petersburg. Of course, the number of high school pupils who carry all the above-named studies is rather limited. But the fact speaks for itself that there exist throughout the State a series of 'Reallyceer' and Commercial Schools (as well as the 'Real-skolan' and the Polytechnic of Helsingfors), which afford so varied a linguistic curriculum, and that all classes (including those not compulsory) are attended by a satisfactory number of pupils.

Under these circumstances it seems rather contradictory that the University of Finland—the natural center in which all desires for higher training originate—does not yet possess a single chair for those branches which are